THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5951 Saturday, July 28, 1956 Price Threepence

MRS. MILLER

ANTHROPOLOGISTS nowadays leave their books and go off to far distant islands to engage in what they call field work. They live with a primitive tribe for twelve months or so studying behaviour and social customs and then frequently come home and write a book about it. Sometimes they throw off suggestions about the future and destiny of man based upon their researches. The purpose of their journeys is caused by the contrast between "civilized" and "uncivilized" peoples. It is interesting to find out how the "uncivilized" behave socially, and what taboos and superstitions influence their lives.

There is reason for believing that there is scope for anthropologists for field work of a similar kind in this island without going off to the far ends of the earth.

Visiting this Island

A lady of international fame known as Miss Marilyn Monroe flies to this island in a fully civilized aeroplane. She is interviewed by hundreds of reporters who scramble for the privilege of doing so. On one occasion there were three hundred of them present, about as many, one assumes, as would interview the President of the United States if he came to England. The odd thing is—just as odd in its way as a "savage" dying because he lay on a blanket considered "taboo"—that if Miss Monroe had caused herself to be called by her matrimonial name, Mrs. Miller, hardly thirty, instead of three hundred, reporters would have been eager to interview her.

It is inconceivable that a "Mrs. Miller" would make the same impact in inches of headline in a newspaper as a "Marilyn Monroe", although all the readers would know that the same person was meant. Why? The strange taboos of civilized peoples need inquiry into. The air of superiority they adopt towards the uncivilized may be founded upon altogether wrong notions.

Selling Motor Cars

Or, what is the secret behind the following? The English sell motor cars to themselves and other people. Apparently scrupulous servants of the government allow that one of the ways of selling these is for a manufacturer to buy fabulous furs for his wife. She then displays them on her person and—it is assumed—by this means the manufacturer sells his cars more easily. What is the connection between a lady wearing furs and selling and buying a car? In what way are the islanders impressed? How is a car proved to be a good one by a piece of fur twisted round a lady's neck. There must surely be here a field of inquiry tempting to many anthropologists. There is no need to run off to uncivilized islands to study totems, taboos and superstitions, there are plenty of them here, just as odd and primitive as any to be found anywhere else.

Literacy

A generation or so ago it was thought that if people could read and write all superstitions would vanish. The literate would sooner or later go to the heritage of noble thought that belongs to any high civilization, written in noble language, and eventually take on some new nobility themselves. Some good men were troubled that all this should be open to them and denied to those who could neither read nor write. Sunday Schools were partly started because men cared in this way. It is true that a person who is not literate in what is called a civilized society is now regarded as odd. But he is so regarded by the millions whose sole reading is "strip-cartoons", language cut down to a few basic words in minute sentences, and printed in varying type to catch the uncomprehending eye, and even then broken up by "pictures" so as not to make the strain too great.

Literacy up to now has resulted, among other things, in the apotheosis of "sex-appeal" to be found in persons given totem names. In the acceptance by government officials of the supposition that personal ostentation and vulgarity can be used as a selling point for an article of commerce. In the romanticizing of criminals who have the altogether civilized habit of slashing one another with razors in the open streets of a capital city.

The anthropologists should stay at home, there is more than enough work for them here.

And literacy is obviously not enough. Persons count. But what is a person? It is unlikely that the mass circulation papers will ask or answer that question.

And yet upon what a person is depends all that is worthy in life. One is supposed to put up with the vulgarity, the destitution of noble motives, on the grounds that people are better fed, housed and socially cared for than a generation ago. Yet what would all the good men who, for instance, in Unitarian pulpits fought bravely for all these things in the past, think of the unabashed materialism of crude vulgarity that social security has brought? They would still fight, but they would recognize that the real battle was lost unless persons were free—free of the debasing superstitions that apparently have to accompany men in a new society.

H. G. WELLS—OPTIMIST

By Wallace Tavener

THE benefit of ignorance is the pleasure that surprise pieces of information give—the well-I-never moments of disclosure. I never knew, for instance, till the other day that there had been a companion book to H. G. Wells' *Mind at the End of its Tether*.

A friend had drawn my attention to some books of an old stock, and when I picked up the Wells book, which I had read long ago, I found the other, the existence of which I had no knowledge, lying not far away. There it was, *The Happy Turning*, by the same author, of the same format, the same arrangement, the same publisher and the same date. It was soon apparent that the two books were complementary. Each was asserting what the other doubted. One was "pessimistic" and the other "optimistic".

H. G. Wells was for the previous generation a writer who gave us the forward constructive look, hope and health to the spirit. He encouraged us to believe in man and his future, the world and its enormous possibilities of attainment. We have nobody like him to-day. The despair-mongers are in vogue, and the fact that some of them preach pie in the sky gives them an additional air of uselessness.

MAN'S RESOURCES

Not that Wells was a rosy-bespectacled avoider of realities. People who use the glib phrase about the optimistic beliefs of the Nineteenth Century, and usually have only Wells in mind, should take a look at his first book published in 1895.

Wells' alert and comprehensive mind turned its interest, as we know, to politics, new societies, science, evolution, history, and the prospect of man advancing into the future. He became the general adult educator, schoolmastering the public in broad, upbuilding, vital truths. We remember after the First World War, after the cataclysm that brought an age to an end, how he began at once (1920) on his fortnightly issues of *The Outline of History*. This was both a work of information and an act of faith. It showed us that the 1914 cataclysm was not the first in the story, that in spite of its cataclysms, the bloodshed and bungling, history edged mankind forward to more knowledge, more self-understanding, on to broader areas of organization and achievement.

But as the Second World War drew to an end he came out with an essay *Mind at the End of its Tether*. This was a sort of spiritual testament. We had had the two wars, the pogroms, and the death-camps, and after it all men were the same, and had learned nothing. Even Catholicism and Evangelism were being revived as an offset to Kremlinism. If that was the best they could do then people were unprepared for the intellectual and moral tasks before them. It became clear that man's resources were insufficient for what he was called on to do. Human nature had exhausted its energies in nonsense and malignity. A big breakdown was coming. Man had had it. It was the end of the whole story.

WE DON'T KNOW

The other book, published in the same season—before the end of the war in 1945—is called *The Happy Turning*, and the note it struck was quite a different one. The former book had been presented with a scientific air. This other book is an account of the author's dreaming during the same period. It is an account of reverie at work, not science. And it is in this reverie that something *is* seen to be accomplished both in the past and future of mankind. A certain sort of reality is being more and more achieved. What is being achieved is Truth—understanding; and truth is countersigned by the sense of beauty.

On reading this we recall that the scientific argument of the former book suggesting that mankind is about to collapse is not, as matter of fact, urgently pressed. Its scientific cogency is not in the least convincing, and the author is well aware that it is just a general impression that has come upon him.

In this connection we might ask ourselves what in fact science is able to tell us about the future of man. Astronomical predictions could mislead us into thinking that calculations can be made for the human horoscope in the same way. But any simple questions show the assumption to be quite false. Nobody can tell us whether the Ice Age will return, how long the earth will be habitable, nor whether man is likely to produce a new type of life, better or worse. None can say what is going to happen in the next ten years in Europe or China or anywhere else. We don't know whether there will be a world-war or not, or whether man will survive it if there is. Where could we find anybody, anyway, to tell us if it will rain for the picnic to-morrow?

When it comes to anything that matters it is astonishing to realize that on the basis of calculation we can say nothing of the future.

It is necessary, if you are going to envisage anything about the future, to use some other faculty than scientific calculation. And, very interestingly, that is what we find Wells doing in his *The Happy Turning*. It is said that in dreams the unconscious basic convictions find some expression, albeit veiled. These are the convictions that belong to nature, deeply implanted in the human constitution. Wells uses the form of dream to suggest the presence of natural convictions, and to these he turns from his scientifically expressed lack of conviction.

FAITH FOR THE FUTURE

Thinking of natural convictions we may reflect this: that man has not only been an evolutionary creature, more than any other, but he must have had the evolutionary impulse within him all the time. It would be strange if it were otherwise. Within himself he must have carried the idea of his own evolution. As evolution is one of the greatest scientific conceptions so the inner conviction of it must be one of the most dynamic of constitutional impulses. It is not, strange then that over and over again it comes to the surface with intuitive and imaginative efforts at articulate expression. The prophets of the Old Testament attempted this utterance. It is the driving force of the Gospel story. Some of the most vivid essays to put it into words are in the great epistles of St. Paul. Speculative and mystical thinkers set up concepts of evolution before Darwin and Wallace. The radical liberals of Western democracy, as well as the Marxists, also tried to formulate the idea.

Let us admit that all utterances of this immanent idea of our evolution have been defective and, in some particulars, wrongheaded. The immanent idea is an impulsive idea not cognitive. It is not possible adequately to express it. When it comes to talk we are not certain what we are talking about. "The Progress of Mankind Onward and Upward for Ever" is as good a statement in short form as there is; it is better than most, and is certainly correct in its denial of the odious heresy that from man no good can come. Mankind is "that bold and adventurous piece of Nature" that knows it is the growing-point of all Creation. This knowledge is Faith, and it is a subjective and subliminal truth out of which all good action comes. This Faith is the substantial thing in human nature from which comes every good hope and rousing prophecy. It is itself unformulated, a secret power.

Why do men's expressions of this appear in such variety, and why can we not be certain of future developments as we are of those of the past? The prophecies are various because the field of enterprise is so varied; and, various as they have been, they have been creative of movement and achievement. As for knowing the future, it is faith that declares for the future what science proves for the past. We are altogether upon an enterprise essentially moral, and where would be the enterprise if the end could be calculated for certain?

WHY AND WHEREFORE?

Question

If Unitarianism is so reasonable, why are there so few Unitarians?

Answer

It is difficult to answer this question in a few words. It represents a persistent and bewildering paradox. The following are some of the lines along which a possible solution can be found:

(1) It can be legitimately argued that many people are Unitarians without knowing it. The vast unchurched multitudes almost certainly include a considerable number of people whose ideas are essentially Unitarian, and the outlook of many middle class intellectuals is, for all intents and purposes, Unitarian. It would be quite wrong to assume, however, that more than a tiny minority of these "crypto-Unitarians" would ever wish to identify themselves with the Unitarian movement. The possession of Unitarian ideas does not necessarily imply a willingness to join a worshipping community. All the same, as far as actual beliefs go, there are probably far more Unitarians than is generally realized.

(2) Unitarianism is not necessarily more reasonable than some other forms of Christianity, although to its adherents, it is bound to appear so. The fact remains, however, that many other Christians are perfectly convinced of the reasonableness of orthodoxy, and are quite prepared to defend it with rational argument.

(3) Not withstanding the foregoing, it is probably true to say that most people are not attracted to a rational religion. This is almost certainly the main reason for the minority appeal of Unitarianism. The early Christian Tertullian said that he believed Christianity just because it was "impossible and absurd" and Martin Luther said that faith "grips reason by the throat and strangles the beast". Since human beings are in many respects non-rational, they dislike logical thinking and are positively attracted to a faith full of paradox and seeming impossibility. The lesson for Unitarians is obvious. While we can never discard the rational basis of our faith, we certainly ought to pay more attention to the non-rational aspects of human nature, so as to ensure that what we have to offer really is a true religion, and not just a cold and tentative philosophy.

COMMENT

SHOPPING

I READ recently that the big shopping centre at Coventry, aimed at the exclusion of the motor car. It is recognized that the day is past when one could drive up to the particular shop one wishes to visit, and the planner has turned that situation to account, for he has planned, not negatively for the exclusion of motor traffic, but positively for the advantage of the pedestrian shopper. "Once pedestrian shopping is accepted," says R. Furneaux Jordan, in the *Observer*, "other pleasant things can follow: shops on an upper gallery, for instance. The whole tradition of the shop-line 'corridor street' can be forgotten since it was never more than an accident of history."

Though such a conception is primarily applicable to new towns or to areas that have largely to be rebuilt, it suggests possible ways of securing the preservation from the nightmare of noise and traffic the centres of some of our old cities—Oxford, for example. In some countries, such as Scandinavia, this idea has been carried so far that it is possible to have schools, some of the pupils at which have to cross roads used by motor traffic in order to get to their homes. It is said that the main difficulty here, from the British point of view, is preference for a front garden of one's own, and the British housing authority's mistrust of the average tenant's willingness to respect gardens maintained at public expense for the use of all.

GOOD MANNERS

A religious journalist said a few weeks ago that he had never yet heard a sermon on good manners. That seems a somewhat remarkable fact, for if good manners make more easy, as they are intended to do, intercourse between human beings, they must be regarded as potentially recognizable relations of the Golden Rule.

But why this scarcity of sermons on good manners, considering the difficulty that ministers sometimes find in deciding on a subject for their sermon? Perhaps the reason is a certain modesty, for most people are conscious of committing a *faux pas* from time to time, and few can honestly set themselves up as a pattern for others to follow.

Of course, the same is true in the graver matters of morality, but somehow or other the gap there between profession and performance is not always so obvious to others. It used to be a common attitude among evangelical people to insist that they were the greatest of sinners, and that tended to disarm criticism when one felt inclined to note down the degree to which the preacher fell short of what he preached.

Good manners, when they proceed from the heart, are a contribution of no small importance to goodwill. Arnold Bennett tells in his diary of an interesting example of tact, wedded to good manners. A foreigner from some eastern country called at a house wearing what looked like an overcoat. The hostess urged him to take it off, assuring him that it was our custom. To her consternation the guest appeared in shirt-sleeves. Presently Laurence Housman came in, and she explained the situation. Housman then took off his own coat and sat down in his shirt-sleeves too. But soon he complained of the cold and asked permission from his hostess to resume his coat. He went and did so, and the foreigner did the same.

Smollett tells of a doctor at Montpellier, France, who owed his great reputation to being very slovenly, very blunt and very unmannerly. "I have," said Smollett, "known them succeed in our own country; and seen a doctor's parts estimated by his brutality and presumption." Most people, I suppose, have come across reputations that have been sustained by similar means, but the general rise of intelligence and social refinement is hostile to such a paradox. Good manners have their own proper sphere—the general easing of social contacts. When Richard Monckton Milnes died, Florence Nightingale, who out of a passion for the reform of nursing, had refused to marry him, wrote to a friend: "He had the same voice and manner for a dirty brat as for a duchess—the same desire to give pleasure and good." Such qualities are one with the charity that covers a multitude of sins.

Commentator.

THE AMERICAN UNITARIAN ASSOCIATION

ANNUAL MEETINGS — 4 PER CENT ANNUAL INCREASE IN MEMBERSHIP

By Homer A. Jack

IT is said that American Unitarians believe in the fatherhood of God, the brotherhood of man and the neighbourhood of Boston. Be that as it may, almost 1,000 Unitarians from 380 churches and 188 fellowships in the United States and Canada flocked to Boston during May (May 22) for the 131st annual meetings of the American Unitarian Association and affiliated organizations. It soon became evident that the two top Unitarian concerns this year are race and merger.

It was not entirely an accident that the majority of keynote speakers were Negroes: Dean Howard Thurman of the Boston University chapel, Clarence B. Mitchell, director of the Washington bureau of the N.A.A.C.P., and Professors Kenneth B. Clark and Ira de A. Reid. None was Unitarian;

all gave hard-hitting accounts of the urgency of integration. Dr. Thurman, delivering the 34th annual Ware lecture, spoke on "Apostles of Sensitiveness". He said the "overwhelming criminality of segregation" is but one result of the "mood of violence that has possessed the spirit of man like a great sickness". In the most polemic speech of the week, before the annual meeting of the Unitarian Service Committee, Professor Clark accused the northern white liberal of being "confused, ambiguous and often blocked by his own guilt". He praised the "present high morale among southern Negroes" and predicted that "effective desegregation will take place in the south within the next five years". Mr. Mitchell called on Unitarians to set up a fund to be used for the promotion of religion in those areas "where it is an economic or physical hazard to say that all men are the children of God".

Segregation Resolution Tamed

Kenneth Clark observed that "little of the fervour of the New England abolitionists seems to have been transmitted to their grandchildren". He was no doubt correct, for ministers of the Unitarian churches in the southeast portion of the country (largely northern-born) successfully exerted a regional veto against a pending hard-hitting resolution on segregation. Crying out against "passion-arousing phrases," the southerners were successful in getting a weaker substitute resolution passed which they insisted would not be damaging to their work behind the "magnolia curtain".

When a young minister suggested an amendment directing that no denominational funds be given to churches which discriminate, President Frederick M. Eliot of the American Unitarian Association spoke in opposition, asserting that "one of the most shameful acts" in the Unitarian record was similar financial pressures put on churches with pacifist ministers during World War I. He felt that to-day Unitarians "must be careful not to use even financial pressure to bring about conformity of opinion". Then the Southern regional director revealed that no Unitarian church in the south is segregated because of its by-laws and only one Unitarian church in the south has no Negro members or attendants. The amendment was withdrawn.

Further Study on Merger

Feelings on Unitarian-Universalist merger also ran high. At the biennial conference of the association in Detroit last August, a joint interim commission reported that the "federal union" scheme already encompassed in the Council of Liberal Churches (as a first step to bring the two denominations together) was unworkable. The commission proposed that, instead of piecemeal union, outright merger be considered by a study commission. Unfortunately, there was no Unitarian quorum present at Detroit and the proposals lay on the table until this week.

In the meantime, Unitarian opposition has increased, especially in the middle Atlantic states. One group of Unitarian ministers went so far as to suggest that any proposal to study merger be scrapped, and that instead individual Universalist churches be invited to join the American Unitarian Association if they choose. At Boston, however, the report of the interim commission was decisively passed (469-65), but a related resolution proposed largely by opponents of merger was also passed. This clearly pointed out that merger was only one of several alternatives and that, in any case, an independent survey of the administrative structure and assets of both denominations was needed. With this small but vociferous Unitarian opposition to merger (the Universalists seem more receptive), future Unitarian moves toward merger are being approached gingerly.

Awards, Reports, Resolutions

At the May Meetings there were the usual number of awards, reports and resolutions. The coveted Holmes-Weatherly award for outstanding social action in the nation was given by the Unitarian Fellowship for Social Justice to Martin Luther King, Jr., Negro Baptist minister who heads the Montgomery, Ala., Improvement Association. John Howland Lathrop, minister for 45 years of the Church of the Saviour in Brooklyn, was the first active minister to receive the annual Unitarian Award in its eight-year history.

Many delegates made a pilgrimage to Plymouth on the occasion of the 350th anniversary of the Scrooby covenant of the Pilgrims, with Dean Douglas Horton of Harvard University divinity school giving the address in historic First Church in Plymouth. At business sessions, delegates refused to give the powerful business committee discretionary powers to reject or reword social action resolutions. Pressures were exerted for the early establishment, within the Council of Liberal Churches, of an adult educational department, which has been lacking within Unitarianism for several years. The Unitarian Fellowship for Social Justice voted to establish an office on Capitol hill in Washington. The Unitarian and Universalist pacifist groups held their first joint meeting as a merged fellowship.

Unitarians left Boston weary but confident—at least about numbers. They were told that their movement is growing four per cent each year and that, for the first time in recent years, there are now more than 100,000 Unitarians in the United States and Canada. Of this number, it is estimated that one-half were not Unitarians a decade ago.

COLOUR BAR

Unitarian Social Service Conference

Reported by Arthur Peacock

"AFRICANS want to be treated as people *with* whom things can be done and not as people *for* whom things are done". This was the keynote of the address given by Mr. Bax Nomvete, Lecturer in Economics, Hull University at the Unitarian College, Manchester, on the occasion of the recent Social Service conference. Some fifty representatives from churches in the Manchester area attended the conference at which the chair was taken by Rev. Philip Whiteman, B.A.

Mr. Nomvete spoke of the high hopes raised in war time by utterances of statesmen like General Smuts and by United Nations declarations that affirmed recognition of the equality, dignity and worth of every individual. It was argued by African pessimists at the time that when the war was over these noble aspirations would be forgotten. The distressing fact was that the present situation suggested this was true. The speaker spoke of the humiliating restrictions under which coloured people in South Africa were suffering. Purchases had to be made at special shops or at shops where only white people could enter and where coloured people were served through a small pigeon hole. Separate post offices had to be used. On trains only a small section of accommodation was allotted to coloured people. Even in public parks segregation was enforced. There were special seats for Europeans.

Mr. Nomvete deprecated the approach of what he called benevolent paternalism which many white people, even liberal minded people, adopted. He instanced as typical of what he meant by a remark made to him by a Methodist minister who had lived in Africa for many years. "I love your people" he said. African people, the speaker, went on to say, did not want to be told that they were loved in this way. What they wanted was to be treated as individuals, as equals; not to be treated as a people apart. It was at this point that Mr. Nomvete stressed the point referred to above. "Africans want to be treated as people *with* whom things were done, not as people *for* whom things were done."

Continuing he dealt vigorously with those who expressed themselves in favour of rights being accorded the Africans but said the act must be conditional on the African showing he possessed a sense of responsibility. Restrictions were being imposed, he argued, such as raising the income basis for a voting qualification, so that the African's opportunities for expressing responsibility became restricted. His own plea was for a multi racial society in which Europeans and Non Europeans could work together in an atmosphere of true

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DR. S. H. MELLONE

Unitarian Scholar

The passing of Dr. Sydney Herbert Mellone removes from us one of the most erudite scholars in the story of the Unitarian Movement. He was born in 1869, being the son of William Edward Mellone, who after serving Unitarian Churches in England for twenty-four years was minister at Warrenpoint, Co. Down, from 1896 to 1910. Dr. Mellone took his B.A. at London University in 1890, and then studied at Manchester New College, as Manchester College was then styled, for three years. He was Hibbert Scholar from 1894 to 1897, and secured the degrees of D.Sc. at Edinburgh (1895) and M.A. at London (1896).

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In 1897 he published his first volume under the title, "Studies in Philosophical Criticism and Construction." It received a ready welcome and placed him among the foremost young philosophers of the time. Two years later, in 1899, he was appointed Examiner in St. Andrew's University, and this was followed by his appointment in 1902 as Examiner in Philosophy in the University of London. He had four periods of service in London University, extending over twenty-one years, the last appointment being made in 1955. He was also Examiner in Philosophy and in Psychology in Edinburgh University for a period of three years in each. He acted as Editorial Adviser in Philosophy for the 14th edition of the Encyclopaedia Britannica, for which he wrote some articles, including one on The Bible in English Literature, and he contributed articles to Hastings' Encyclopaedia of Religion and Ethics, among others that on Immortality. His name became familiar to University students, for in 1903 he published his "Introductory Text Book on Logic" which reached its 20th edition in 1945, and in 1934 "Elements of Modern Logic." He prepared a volume in collaboration with his sister-in-law, Miss M. Drummond, M.A., on "Elements of Psychology" in 1907, which reached its 6th edition in 1926. In 1939 appeared his "Bearings of Psychology on Religion."

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He took this great output in his stride, for his chief allegiance was to the furtherance of Liberal Religion to which he had pledged his life and was a devoted servant. He had ministries at Holywood, Co. Down and St. Mark's, Edinburgh, and then became the Principal of the Unitarian College, Manchester, and Lecturer in the History of Christian Doctrine in the University of Manchester (1911-21). He proved a capable teacher, and the ministers who were under his tuition look back with gratitude to the years spent under his inspiration and guidance. Though he was first and foremost a scholar, he possessed administrative ability, and during seven years (1921-28) as Secretary of the British and Foreign Unitarian Association, he showed the same attention to detail in business as he manifested in his studies.

He returned to the ministry in 1930 and settled at Lincoln, where he served the Unitarian congregation until 1939. Through his devotional spirit, friendly nature and thoughtful preaching, he won the affection of his people. In his preaching he was careful to avoid every form of pedantry and his simple and direct method made it possible for his hearers to follow the message he delivered with interest. He believed in the power of the printed word, and thought that his chief work was there. Consequently, he laboured unwearyingly with his pen and usually had some book on hand to make his faith known. He was particularly anxious to reach those unchurched people who were, as he said, "Unitarians without knowing it." He was a convinced believer in the personal immortality of man.

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During the last ten years or more of his life he was busy studying the works of French philosophers and thinkers, and his friends looked forward to the publication of what might have been his chief production. In the current issue of the Hibbert Journal is an article from his pen on "Voltaire," which made one reader wonder whether he had decided to abandon this plan. Advanced in years though he was, it evinced his usual alertness of mind and gift of comparison, and bears witness that he has passed from us in full possession of his intellectual virility. His tall form did not suggest great physical strength, but his mind was active and his will, especially to work, was strong.

He married the younger daughter of the Rev. R. B. Drummond. Her death in 1942 was the severance of a companionship which was ideal in all its aspects. Our sympathy is extended to his daughter, Dr. Margaret Mellone.

Old Students' Association, Oxford

"Lord, it is good abiding here!"

"Here", of course, is on the mountain. Going up into a mountain, and kindred thoughts, were the subject of Fred Sokell's morning address to us during the meeting of the Old Students' Association of Manchester College, Oxford, from June 18 to 22; and Hosmer's noble hymn, from which our title is taken, fittingly concluded this act of worship which inaugurated yet another day in a busy week.

I suppose this week is a sort of holiday. It is certainly a strenuous one. For several of us there was a long meeting of the College Committee on Monday: and for all of us there was the privilege of attending, in the evening, the valedictory service for the outgoing students. The annual meeting of the Association, with T. Brett Davies in the presidential chair, occupied Tuesday morning, and the afternoon was taken up by the annual meeting of the Trustees of the College. The first of our papers and discussions followed after tea, and by dinner-time on Thursday evening we had had five such sessions. In addition there were two special sessions, each of which began at 10 p.m.! And we still have to mention the informal gatherings in the old college hostel, which went on into the late hours of the night or the early hours of the morning according to your preference. It would have been interesting to make a chart of the hours at which individual members retired to bed.

It is indeed good to abide here at M.C.O. in Old Students' Week, and the chance to talk to one's heart's content with so many colleagues doesn't come very often. Many a good yarn is told at our late night sessions, and many a serious topic is thoroughly discussed. "Prayer" was an example this year. Somehow we find time as well to enjoy the hospitality of the college staff—to drink tea with Principal Spencer and his wife and discover that Mrs. Spencer, who made the flag flying above the college tower, has made a neat job of painting the college arms on a tile: to visit the Garrards and find that the host knows as much about railways as he does about New Testament: to go to the Shorts and marvel how the historian is also an accomplished gardener and decorator (exterior as well as interior).

And after all this intensive activity and mental stimulation. . . . ? It seems, to quote our hymn again, as if

The vision vanishes. Our eyes
Are lifted into vacant skies.

Having occasion to stay in Oxford after all my companions had left, I looked into the room where we had talked and argued night by night. This, as we all know, can be a strangely disturbing experience—this sense of being left behind when everyone else has moved on. But I had remained in Oxford in order to make some arrangements for the Summer School for teachers and there was no time for me to give way to feelings of desolation. And so with all of us, when we have returned home to "travel our appointed ways". Parting is sorrow, but we cannot forget that for a while we have dwelt upon the mountain. In spite of late hours and tobacco-laden air, we are all the better for this time of refreshment of the spirit. We need many more such conferences. Teachers, ministers, secretaries, organists, members of congregations and of various church societies, we all ought to go apart from time to time and talk together about our work, our ideals and the needs of our spirits. And we must not regret the subsequent return to the paths of daily duty, for it can be our confident hope that

Nobler life therein shall own
The pattern on the mountain shown.

D.R.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1

TEL.: EUS. 7334 Editorial: EUS. 3942

NEWS REVIEW

Mill Hill Chapel, Leeds: The Induction of the Rev. B. L. Golland, M.A., to the pulpit of Mill Hill Chapel, Leeds, took place on Thursday evening, June 28, before a large congregation which included many representatives of the Yorkshire Unitarian Union from Hull to Halifax.

The charge to the minister was given by the Rev. E. S. Price, M.A., and that to the congregation by the Rev. Dr. R. W. Wilde.

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equality and where respect for the dignity and worth of individuals was very real.

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The next speaker was Mr. Gene Sharp, a young American journalist. He made a profound impression on his listeners as he revealed his own deep conviction that the methods of passive resistance were the only methods likely to help towards a solution of this vexed problem since they aimed at transforming a situation of hate into one of love. Mr. Sharp made special reference to recent happenings in Montgomery, Alabama, where the local bus company continued to enforce segregation rules on their buses in defiance of Supreme Court rulings. The coloured people had agreed to refrain from using the buses. This boycott had been going on for some months now. The speaker told, too, of incidents in which he had been involved himself in a town where cafe proprietors either would insist on keeping Negroes waiting until all the white people were served or else refused to serve coloured people altogether.

The situation at present prevailing in Kenya alarmed him for there was increasing evidence of Africans being arrested and held in custody and in camps without any charge being brought against them. It was his view that the present tensions could not be solved by an approach of benevolent paternalism, by acquiescence or by the legalist method to outlaw the practice. Such methods did not contain with them the moral imperative that the situation so urgently demanded. It was this fact that caused him to urge the way of passive resistance as an effective method.

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Finally, Mr. Tom Wardle, Lay Pastor at Stannington spoke. He, too, referred to the approach of benevolent paternalism and to the implications of the expression of "Christian Trusteeship" so often used nowadays in this matter. Mr. Wardle instanced the recent utterance of The Archbishop of Canterbury in which it was said that men were equal in the love of God but not in the sight of God. This kind of argument was tepid and dishonest. Little better was that which affirmed we were all "brothers in Christ" for the assumption was that real brotherhood could proceed only from unity of faith and belief in Jesus Christ. It ignored the spiritual values and traditions of other religions.

It was the speaker's conviction that the nature of Liberal religion, its belief that true religion must be rooted in inner living experience rather than in a vicarious experience, gave to Unitarianism at this time a unique opportunity to take the initiative in striving for better relationships. He put forward several practical proposals. Congregations might be encouraged to form multi racial clubs and fellowships. A race relations group might be set up to study the problem and to focus Unitarian thought upon the matter and to give guidance to the Churches. A "Brotherhood" work on lines of the U.S.A. pattern might be organized in which all religious communities were urged to co-operate and in which by means of films, pageants, meetings, services, testimony to be given to the need for world brotherhood and understanding.

In the concluding session the three speakers formed a panel and invited questions and discussion. Neither were lacking and when the Chairman brought the proceedings to a close it was felt by everyone that the occasion had been extremely valuable. Mr. Whiteman expressed the gratitude of the Social Service Department to the lecturers, Principal and Mrs. Keeworthy for help and hospitality, and Rev. John Gill who had acted so helpfully as local conference secretary.

The next conference on this subject, to be held under the S.S.D. auspices, is at Upper Chapel, Sheffield on Saturday, October 13.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Battle's Won

SIR,—I would like to comment on the letter from Mr. Wallace Tavener in *The Inquirer* of June 9. He contends that in both the editorial and in my article in the previous issue there is a misleading assumption that Unitarians have been above the battle of religious convictions, that battles have been lost by default and there is evasion, feebleness and lack of candour among Unitarians.

I am reminded of one conviction—though hardly a religious one—which came to an untimely end after a brief encounter with Unitarian candour.

When I first came to attend Services regularly it seemed to me that there was something very unappreciative in the silence which greeted the conclusion of the address. I couldn't see why a good address should not receive applause. Prepared to do battle for my conviction I spoke, among others, to an elderly member of the Church. He smiled and asked me if I had thought out the implications of the suggestion. "If you applaud a good address," he said, "wouldn't it be rather dishonest not to boo or hiss if the address happened to be bad?" He went on to suggest that an expression of agreement or criticism after the Service would be a more adult form of behaviour.

I learnt a lot from that episode, and when I wrote the first draft of the article which appeared in *The Inquirer* I sought a comment on it, not from a person who shared my views, but from a Unitarian whom I like and respect personally, but whose views on most subjects, including religion and politics, are very different from my own. He gave me a thoughtful and devastating criticism, pointing out where I had made sweeping and dogmatic statements, unjustified assumptions and the like. After I had completely rewritten the article we both felt it was much improved and I sent it off.

These are only two of a number of incidents. Could they be classed as "battles" and if so who won? I certainly feel a better person for having experienced them.

My own personal experience of such things as candour, forthrightness and clarity of thought leads me to the conclusion that those who seek shall find. Unitarianism presents no barriers to such a search.—Yours,

Melbourne, Australia. *R. Harthopf.*

"What is Unitarianism?"

SIR,—I am surprised to learn that the Reverend Arthur Peacock found his fellow-guests at Het Oude Loo often asking him "What is Unitarianism?" I always understood that it was almost identical with the Dutch Reformed Church, at the French counterpart of which Queen Wilhelmena is said often to worship.—Yours,

London. *Adrian Cedric Boult.*

"Red Plush and Mahogany"

SIR,—In the article entitled "Creative Action," in your issue of June 30, appeared these words: "One suspects that when the inquirer asks, we graciously usher him into 'the red plush and mahogany' of a Victorian drawing room."

As one who was born and brought up during that period of "Red Plush and Mahogany" I would like to say just this. The Victorian era gave us those giants of modernist scholarship and daring discovery—those intrepid pioneers—Harnack, Coleman Driver, Loisy, Tyrrell, and many another. Of course we must go forward. Of course we must be creative. But if we would successfully meet and triumphantly overcome the reactionary dogmatism and the often shallow scepticism of this "modern" day, I proudly maintain that we can and should, with complete confidence, build our creative efforts upon the splendid foundations of the wonderful achievements and the buoyant inspiration of those creative Modernists whom we must when we enter "the red plush and mahogany of a Victorian drawing room." We may reckon them as "old contemptibles," but they won the battle for us.—Yours,

Worthing. *Malcolm Ratt.*

NEXT WEEK.—MAGNUS RATTER, of Cape Town, will write on the race problem in South Africa.

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 29th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Queen Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Idwyn Nicholas
ALTRINCHAM, Stamford Road Chapel, 11 & 6.30, Rev. A. W. Vallance
ARMAGH, Unitarian Church, Knoxboro Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Church, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. L. A. Garrard
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRKENHEAD, Church for Humanity, Unitarian Church, 11, Rev. P. B. Godfrey
BILLERICAY, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRMINGHAM, Unitarian Church, Bournbrook Road, 6.30, Rev. Maurice Johnson
BIRMINGHAM, Church of Humanity, Bristol Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Worship Road Church, and Ruby Street Mission, Small Heath, 6.30, Mr. S. Bradbury
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Dysart
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
BOLTON, Bridehall Road Free Church, 10.45 and 6.30, Rev. J. W. May
BOLTON, Unity Church, Deane Road, 10.30, Rev. Arthur J. Lowe, 6, Rose Service
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Bowling Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billson
BRIDPORT, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Carnell
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. A. G. Tarrant, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
BRISTOL, Oakfield Road, 11, Rev. A. B. Bevan, 6.30, Rev. J. Tyrrel Davis
BRISTOL, Unitarian Church, Tyndalls Park, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 & 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CANTER, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Unitarian Church, Lowe Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHATHAM, The Church of the Great Commission, Hanover Hill, 3, Mr. J. Peckston
CHELTENHAM, Parkhill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. F. Macpherson
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. E. Lloyd
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Basil Shaw
CHESTERTON, Church Adventure, 10.45 and 6.30, Rev. Kenneth Twiss
CHILLY, Bucks, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Wakefield
COVENTRY, Hillfield Road, 11, Sunday School, 6.30, Rev. Allen Williams
COVENTRY, Free Christian Church, Bond Street, 6.30, Supply
COVENTRY, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicker
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Clare (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. R. Dowsing — Styal, 6.30, Rev. A. R. Dowsing
DERBY, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Coffin
DERBY, Pole Gate Unitarian Chapel, 6.30, Rev. H. Hall
DEVIZES, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. Walker, 6.30, Rev. E. D. Davis
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Gibbs
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Lovell Hicks
DUBLIN, Old Meeting House, Wainsborough Street, 11 and 6.30, Mr. R. Finlow
DUNDALK, Old Chapel, Chapel Hill, 10.45 and 6.30, Mr. R. Cook
DUNDEE, Williamson Memorial Unitarian Church, 39 Constitution Road, 11, Rev. A. E. Pitts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Supply
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harvey Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, No Service
GLASGOW, Unitarian Church, Pitsligo St., 10.45 and 6.30, Rev. Graham Short
GLOUCESTER, Barton Street, 3, Rev. F. Bowdidge
GLOUCESTER, Wood Street Church, closed till August 26
HALL GREEN, Hale Road, 10.45 and 6.30, Rev. Jesse Storey
HALIFAX, Northgate Hall, 10.45, Rev. Alan Vickery, 6.30, Rev. J. B. Tomlin
HARTLEY, Free Christian Church, South Terrace, 11 and 6.30 Rev. Douglas Hilton
HASLEMERE, Great Meeting, Bridge Lane, 11 and 6, Rev. Ralph E. Gledhill
HASLINGDEN, Worsley Road, 6.30, Rev. J. Martin Hall
HASTINGS, Priory Street, 11, Rev. J. B. Tomlin
HULL, Park Street Church (Unitarian), 6.30, Rev. Stanley Pope
ISLE OF WIGHT, Ryde, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Stricklet Fitts Chapel, 6.30, Mr. W. McMillan
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. W. Braithwaite
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. S. Mellor
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Bruce L. Garland
LEEDS, Northcroft Road, 11, Junior Church, 6.30, Mr. C. V. Wallis
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEICESTER, Sunday, Mar 2 E. Lindley, The Little House, Cobb Road
LEWES, Westgate Chapel, 11, Rev. W. J. McGregory
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. Kendall
LIVERPOOL, Renshaw Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Hope Free Church, 11, Supply
LIVERPOOL, Kensington, Mill Road Church, 6.30, Rev. J. Estin Mercer
LIVERPOOL, Princes Road, 11, Rev. R. E. Newell
LIVERPOOL, Stanley Road, Bootle, 3, Sunday School, 6.30, Supply
LIVERPOOL, Upper Parliament Street, 6.30, Rev. H. Chatterton
LIVERPOOL, Ullet Road, 11, Rev. H. Clements and 6.30, Mr. J. L. Gatty
LIVERPOOL, Bull Street, Edgware Road, 6, Rev. Wilfrid M. Lloyd
LIVERPOOL, Hillsborough and Crossens Chapel, 6.30, Rev. W. Wagstaffe
LIVERPOOL, Stanley Hall, 11, Rev. E. G. Lee
LONDON, Stone Church, Prince Charles Terrace, Notting Hill Gate, 11, Mr. T. E. Bridges
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Bridges
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. H. J. Pinnington
LONDON, Hackney, New Gravel Pit Chapel, Clarence Road, 6.30, Miss E. Sawtell
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dr. Thomas P. Rees
LONDON, Highgate Hill Unitarian Church, 11, Rev. W. Wagstaffe
LONDON, Hoxton Square, 11, Rev. Dr. Thomas P. Rees
LONDON, Islington Unitarian Church, Upper Street Penton Hill, 6.30, Rev. A. V. Pitt
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pitt
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leytonstone, Lea Bridge Road, Exeter Green, 11.15, Mr. H. Clemens
LONDON, Mansfield Street Church, Rodwell Green, 6.30, Rev. R. H. Bassett
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newlands Road, 6.30, Rev. E. G. Lee
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pearce, 6.30, Rev. W. J. Tracey
MARSTON, Unitarian Church, Market Bosworth, 6.30, Mrs. Mowatt Brown
MANCHESTER, Bluckley Unitarian Church, Cheetal Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weir
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowen
MANCHESTER, Monton Church, Eccles, 10.45, Mr. T. W. Rowson and 6.30, Mr P. M. Brown
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. James Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Stanley H. Knight
MANCHESTER, Willenhall Road, Cheadle-cum-Gatley, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mrs. Nightingale
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Shrimpton
MAPPLE, Unitarian Hall, 11 Stockport Road, 3, each Sunday
MARKINGTON, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETON-HAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tooke
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-UPON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. Cohan Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, No Services
NORTHAMPTON, Kettering Road Church, 6.30, Mr. R. L. Smith
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mr. Bernard Platt
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Ogden
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OSWALDTWISTLE, Manchester College Chapel, 11.30, The Rev. Tom Pickering
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Hyssondtonville Road, 11 and 6.30, Rev. E. H. Kimpley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dobbie
PORTSMOUTH, Meeting House, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Stephens
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RADSTOCK, Bath, The Meeting House, 11, Rev. P. Mumford
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. Binns
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Ashfield Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Ecclesfield), 6.30, Mr. C. Ashworth
SHEFFIELD, Pinfold Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. O. Stanley Winter
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tuppy
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHPORT, Knill Memorial Hall, Bath Vue Road, 6, Rev. A. E. Mercer
SOUTHPORT-on-Sea, Dorothy Road, 11, Children's Church, 6.30, Miss M. Chichester
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Petry's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Rev. S. R. Boyden
STOCKTON-on-Tees, Wellington Street, 6.30, Rev. A. D. Wallace
SWANSEA, Pentland Free Christian Meeting House, 11, Rev. S. Vesey
SWANSEA, Unitarian Church, High Street, 6.30, Rev. S. Vesey (also, 11, First Sunday in the month)
SWINTON, Station Hall Road, 10.45 and 6.30, Rev. A. Scott
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Eames
THORNTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Peacock
TIVERTON, Unity Church, Monoplar Road, 11 and 6.30, Rev. Charles Barnes
TORQUAY, Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
TROWBRIDGE, Conigre (Unitarian Church), Mount Road, 11 and 6.30, Rev. Brook W. Hall
WALLASEY, Manchester Church, Manor Road, 11 and 6.30, Rev. Brook W. Hall
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Rev. Wilson
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Dr. S. E. Martin
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. F. J. Spencer
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also, 6.30, 1st Sunday in the month)
WESTON, Flowergate, 2.30, (Junior Church), Rev. W. T. Wilkins
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Berry Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
MELBOURNE, Unitarian Church, Collins and Pitten, C.2; Unitarian Half-Hour broadcast, 4.15, Sundays: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Prentice, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Hours Kingdom LS. 5121
Unitarian Fellowship of Australia, 1 Glen Alby, Melbourne, C.1. Minister Rev. W. Borrowman. Meetings as announced
SOUTH CAROLINA, Unitarian Church, Keith Road, Seaford (Vic.), 5.5, weekly at 2.15 p.m. Public Worship, Kensington, 3.15 p.m. Minister: Rev. W. Borrowman

CANADA

MONTREAL, Church of the Messiah, Stanbridge Street West, and Simpson Street, 11, Rev. Arthur Cushing
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 South Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Minns
WELLINGTON, Service suspended, Enquiries—Mrs. Hunter, Tel. 61-252.

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School: 7, Service, Rev. Maureen C. Barrie

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(*Continued from page 249*)

M.A., B.Sc. The chairman of the chapel, Mr. D. H. Currer Brigg extended the right hand of fellowship to Mr. Golland on behalf of the congregation.

At the welcome meeting which followed refreshments were provided by the ladies of Mill Hill and there spoke: Mrs. M. Birks (chapel warden), Mr. G. Warhurst (on behalf of Hunslet Church, of which Mr. Golland will have pastoral oversight), the Rev. T. Brett Davies (Secretary of the Yorkshire Unitarian Union), the Rev. Frank Bullock (past president of the General Assembly), Dr. S. J. Kennett (representing the Liverpool North End Mission Society), Dr. Sargent from Leeds South Parade Trinity Congregational Church, and Rabbi Brown of the United Hebrew Congregations of Leeds. Among letters of apology for absence was one from Canon Sampson, Vicar of Leeds.

Mrs. Golland was presented with a magnificent bouquet of roses and Mr. Golland expressed his thanks for the warmth of the Yorkshire welcome which they had both received.

London: Essex Church: A large audience met in Essex Church Hall on July 6, by invitation of the Minister's family, for a recital of two-piano music. Great delight was given by Stephen Wearing and his brilliant young pupil, Reginald Blackburn. Wearing became widely known as a soloist with the B.B.C. and under Sir Henry Wood, and has since played "with infinite grace" under the leading conductors. Blackburn is rapidly making his own name as a recitalist—master and pupil gave a superb performance—"Knight" pianos were used and the designer and Mrs. Knight were present.

London: Wandsworth: The usual annual Reunion Services were held on July 1, when the Rev. W. Waddington officiated in the morning and the Rev. Arthur Peacock in the evening. The numbers present on both occasions were encouraging, and many other old friends sent messages for the day. Mr. G. W. Ling and Mr. F. W. Allen acted as organists, the latter also rendering a solo in the morning. Beautiful floral decorations, and a social evening for the exchange of greetings, added to the pleasures of a happy and successful anniversary.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and *not* to the church concerned:

Ashton, Astley, Burton and Flagg, Coventry, Denton, Bath and Trowbridge, Cradley, Exeter, Kendal, Ipswich, London: Mansford Street and Hackney, Rochdale, Stockport. Scotland: Glasgow. Wales: Trefnanon, Cefn Coed. Ireland: Ballyhemlin.

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Pulpit Change

The Rev. Edgar Hill, of Wallasey, has accepted an invitation to the ministry of the New Meeting House, Kidderminster. He will begin his new ministry in November.

Hibbert Houses

SIR,—May I encroach on your space to thank the many friends who have sent us gifts of books for the library at Hibbert House in the R.A.F. Station, Nicosia?

Until recently all such gifts have been sent by individuals, to whom we are grateful, and we hope other individuals will be good enough to follow their kind example.

Early this year, however, prompted by an active individual, parcels of books began to arrive upon a definite plan from one of our churches (Hastings).

The plan is that each month a packet of from eight to ten books is collected and dispatched, so that each year the total dispatched and received will be in the region of one hundred.

This makes a most useful contribution.

In Cyprus to-day reading matter is in great demand. Men on guard duties, or confined by circumstances for days on end to camp, have time on their hands when they are off duty. It is then, in particular, that something to read is an escape from an almost unbearable boredom. Literature that not only diverts, but also directs the mind to worthwhile ends is doubly desirable.

And that the service man and woman of to-day, in large measure, wants good reading matter is shown by the type of book sold in our Welfare bookshops.

If other congregations, as well as individuals, care to follow the example of the church I have referred to, a good work will be done.

Again, with many thanks to all helpers.—Yours,

Cyprus *J. G. Sparham.*

Printed by Wightman and Son Ltd., Queen Road, Southend-on-Sea and Published by The Lindsey Press Co. Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale): John Heywood, Deansgate, Saturday, July 28, 1956